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TABLE 53. Criminal Offenses, During Six Selected Years.

Criminal Offense	1930	1937	1935	1941	1942	1943	Total
Robbery	9	20	11	14	18	14	86
Homicide	3	2	1	2	2	..	10
Lesions and blows	17	44	38	39	20	34	192
Fraud	2	3	..	1	1	3	10
Rape (or elopement)	2	2	2	2	3	2	13
Injuries and threats	3	31	45	26	40	55	200
Breaking into a house	3	16	13	6	9	10	57
Abuse of authority	..	1	..	1	1	2	5
Trespass	..	3	..	7	5	2	17
Calumny or defamation	..	8	12	13	10	17	60
Damages	..	17	12	11	8	12	60
Plunder or spoliation	1	3	5	4	..	8	21
Adultery	1	6	2	2	2	1	14
Seduction	2	5	3	3	..	..	13
Violation (sexual)	..	5	1	1	..	..	7
Arson	..	2	1	..	..	1	4
Assault	..	..	3	1	2	5	11
Abandonment	..	2	4	9	3	..	18
Scandal	..	2	..	..	..	..	2
Aggression	..	1	1	..	2	..	4
Helping a criminal	..	1	..	..	..	..	1
Falsification of documents	..	1	..	..	..	..	1
Bigamy	..	..	..	1	..	..	1
Kidnapping	..	..	..	1	..	..	1
Total	43	175	154	144	126	166	808

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Teotihuacán and also from Cholula. This agrees in a general way with the historical reconstructions based on the early chroniclers for this area. Wigberto Jiménez Moreno has suggested [8] that Tepoztlán was probably one of the places settled by the earliest Nahua invaders who entered the Morelos region from Guerrero and the southeast, perhaps in the seventh century, after having come from the north. According to Orozco y Berra, the early Toltecs passed through Cuauhnahuac or Cuernavaca in VIII Acatl or 603 A.D.[9] However, more recent historians place the earliest recorded invasion of the present region of Morelos in the tenth century.

Mixcoatl, the founder of the Toltec Empire, invaded the valley of Mexico about 900 A.D. and the valley of Morelos in 902 A.D.[10] Mixcoatl led a Nahua horde which came into contact with the Mazahua-Otomies with whom they mixed. According to Jiménez Moreno, Mixcoatl had a son by a Tepoztecan woman. This son, Ce Acatl Topiltzin, was born in the year 935 A.D. by the Mixteco calendar, or 947 A.D. by the Nahua calendar, the same year that his father, Mixcoatl, was assassinated by paternal relatives who were Chichimeca. Jiménez Moreno identifies Topiltzin as

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[8] In personal communications to the writer.

[9] Manuel Orozco y Berra, *Historia Antigua de la Conquista de México*, 3 (Mexico City, 1880), 24.

[10] Florencia Muller, *La Historia Vieja del Estado de Morelos*. (Unpublished thesis, p. 151.) See also, Alberto Ruz Lhuillier, *Guía Arqueológica de Tula* (Mexico, 1945), p. 12. Introduction by Wigberto Jiménez Moreno.

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from his father. A man who fathers children with many women is placed under no social pressure to support his offspring or to marry the mother of any of them. Even in the case of a daughter's elopement, an act made worse by its rebellious flouting of parental authority, forgiveness is usually forthcoming after a lapse of time.

Sexuality is discouraged from childhood on; sex is a taboo subject within the home. Infant sexuality, masturbation, and sexual play among children, as well as curiosity concerning the bodily functions, is forbidden and punished. It is one of the more important obligations of the parent to keep their children "innocent," or, as they say, "to keep their eyes from being opened." The separation of the sexes for work and play begins from about age seven to ten and is strictly enforced at puberty. Coeducation in the school violated this basic attitude and was bitterly opposed by parents. Girls are unprepared for menstruation, which comes as a shock to most of them; girls will rarely confide in their mothers about menstruation or other intimate subjects.

In most inter-personal situations, Tepoztecans do not express affection in a demonstrative fashion and generally avoid bodily contact. Perhaps the major exception to this occurs in the mother-child relationship during the nursing period, when the child is held, fondled, and sometimes kissed. In courtship there is an increasing amount of demonstrativeness and physical contact, but kissing is still not customary.

Tepoztecans learned the Spanish custom of kissing the hand of the priest and of parents and godparents, but it never came easily to them and is now disappearing. The shaking of hands in greeting and departure and the typical Mexican double embrace are not generally practised in Tepoztlán and occur only among politicians and some of the more citified families. When Tepoztecans are drunk, this restraint is frequently relaxed, and male companions will walk arm in arm, and men may hug and even kiss their children and wives in the privacy of their homes.

It must be apparent from the preceding pages that Tepoztecans are not, on the whole, a very affectionate people and that means of expressing affection are limited. Normally, the Tepoztecan shows his affection for his children by hard work, good habits, and by providing them with the necessities of life; the child expresses his affection for his parents by obedience, respect, and diligence. Other inter-personal relations reveal good will or affection in so far as they fulfill the required reciprocal behavior. If these formal or practical qualities exist between people, Tepoztecans consider that they have a satisfactory relation with each other, and little else is demanded.

Between parents and children there is now a noticeable tendency, particularly among the younger generation, to express affection and to seek it in terms of greater demonstration of personal interest in each other, in their wants and needs and general welfare over and above life's bare necessities. This interest may be expressed by greater giving of food, clothing, toys, sweets, gifts, and now, by a willingness to make sacrifices for an education. Tepoztecans, particularly men,

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513 855 [836] boy still sleeping with his grandmother or older sister, to whom he had been transferred at the birth of another child. In the only case we have of sexual intercourse between children, a girl of eight and a boy of six, the boy said he had learned it from his older sister with whom he shared a *petate* at night.

863 Enuresis is very common up to the age of five and is not infrequent in boys and girls of seven. It is not considered very much of a problem, but children are sometimes scolded and shamed for doing it. Some parents attempt to curb enuresis by insisting that the children urinate before going to sleep. Children are urged to go to the patio during the night, but parents do not get up to remind them or take them. Although urine tends to pulverize the straw of the *petate*, so that eventually it must be replaced, parents do not express annoyance or concern over this. The [573] [855] *petates* are washed in the morning or merely set in the sun to dry. Children up to the age of seven seldom sleep on a mattress, because of enuresis.

The transition from infancy to childhood is also characterized by less care concerning cleanliness. In general, the cleanest children in Tepoztlán are infants and school children. Children between the ages of two and six are often dirty and unkempt. In more acculturated families there is greater emphasis on cleanliness. Most children are bathed and have their clothing changed once a week, usually on Sunday. In a few families children may be bathed and changed every three or five days. These families also exhort their children to wash their face and hands before eating, but most children receive no training in this until they go to school. Poorer families, [735] which are in the majority, do not wash and change clothes often, as a matter of [296] economy; soap is expensive, and clothing, which is scrubbed on stones, tends to wear out more quickly with frequent washings. In the past, because of greater poverty, people washed and changed clothes once in fifteen days.

Children are bathed in warm water by the mother or older sister, up to the age of seven or eight. They stand for the bath, and their bodies and hair are scrubbed with soap and a pad of rough *ixtle*. The water is poured over their heads, and the soap gets in their eyes. Children do not appear to enjoy the bath as infants do and show much fear of the water. In families in which the children early acquire 864 a sense of shame (usually the more acculturated families), boys of five may refuse to be bathed by their mothers and will accompany their elder brothers to the ravine. Girls exhibit shame earlier than boys, concerning nudity. I saw a ten-year-old boy, stark naked in the patio, being bathed by his grandmother. He seemed a little concerned about hiding his genitals but otherwise showed no embarrassment. This situation, which is unusual in the village, was explained by the fact that the boy was an only child and the favorite of his grandmother, who had bathed him from infancy.

Except during the bath, children are never seen without clothes. Boys who are not yet toilet trained sometimes go without pants, but this is very rare over age five. [291] On the whole, nakedness or incomplete dress is associated with poverty, neglect, [735] and immorality. One of the major reasons given for keeping children fully clothed [839] is to prevent masturbation.

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Masturbation is not tolerated at any age and is swiftly punished. Punishment consists of slapping the hands, beating, shaming, and frightening. One boy of five was severely beaten with a rope by his father without explanation because the latter saw the boy holding his penis. One woman threw stones at her eight-year-old daughter and called her names when she saw her examining her genitals while urinating. Children who show interest in their body are *vicious* or *malicious* and are called names, such as *cochino* (pig) and *puerco* (hog). Parents who fail to correct their children are called *imoral* or *indecente*. Careful parents keep their children off the streets for fear that they might learn masturbation from their friends. Although occasionally an incorrigible boy may be seen to masturbate surreptitiously, with his hands in his pockets, it is rare to see a child touching his genitals. If masturbation occurs it is secretive.

Between the ages of two and five, children are free to devote themselves entirely to play. Small children are limited, for the most part, to playing in the patio or corral. The only time they are seen in the streets is when they are accompanied by some older member of the family. (See Fig. 54.) They play alone or more usually

Fig. 54. Mother and child.

with brothers and sisters or cousins or perhaps neighbors, whose ages range from five to ten. Older children are required by the parents to play with their younger brothers or sisters, so that it is rare for the latter to be shut out of play. The older children are also expected to keep the younger ones contented and are responsible for their safety. As during infancy, a cry or complaint to the parents on the part of the youngest child usually brings scoldings or punishment down upon the older children. Small children frequently receive rough treatment during play, both intentionally and unintentionally, and are sometimes bribed by the older children